1: Spier E-4,5 (1925-19[illegible]0
(ca. 1860-19[illegible]) NR 10 Klamath NR 10

*171 556 584 on the other, were entirely absent among the Klamath. Nevertheless the mechanism of the Northwest Coast for the exchange of presents, the potlatch, does appear here in the form of prescribed reciprocal visits between the families of bride and groom. It has not been clearly recognized that these features of Northwest Coast social life have spread even farther from that focus into the northern Plains and to north central California.

*171 535 726 Of the slender stock of Klamath ceremonials, the scalp dance is widely known, the war or incitement dance is common to northwestern California and perhaps all of Oregon. Kroeber has pointed out that so far as California is concerned scalp and war dances are mutually exclusive in their distributions.[518] But the Klamath, like all others

*171 881 of eastern Oregon, carry out both dances. The girls' adolescence rite of the Klamath is one with those of western Oregon and northern California. This is a local phrasing of similar rites known from Alaska to the Southwest, but lacking east of the Sierra-Cascades. Specific details of the Klamath affair are closer to northern Cali-

*171 fornian forms than to those of Oregon. The Ghost dance of 1870 was evanescent among them. Its first form was that characteristic of the original dance of Nevada; later it was overlaid by features characteristic of central California.[519]

177 [285] [668] Some historical relief emerges in this survey. It is definitely traceable in some details and can be established inferentially for more basic elements. The most recent stratum of adopted traits is post-reservation, i.e., later than 1865. This includes two types of basketry derived from the Northern Paiute settled on the reservation, a sifting basket and a coiled water bucket, and the Ghost dance. The earlier form of the Ghost dance was instituted by the same group of Paiute in 1870 or '71. This was the familiar circle of dancers, whose leaders [343] [534] [533] dreamed new regulations; its ideology the return of the dead. In 1873 a Pit River introduced central Californian elements; a dance lodge, probably the clap-stick rattle, new songs, etc. To the same stratum belongs the imitation of the Warm Springs-Yakima one-piece moccasin.

[291] 177 534 Other elements are recognized as pertaining to pre-reservation days, but probably not earlier than the middle of the last century: the hand drum derived from the north, and perhaps the social dances in which it is used; the hand game brought by a Spokane (?) man.

535

[518] Kroeber, Handbook, 144, 844.
[519] Spier, Ghost Dance.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

southern Northwest Coast, Oregon, California as far south as the Sinkyone (and perhaps the Costanoan), and the Basin. The number was variable in central and southern California, as Kroeber has pointed out, but was as regularly four on the Colorado river as in the Southwest.[888] The curious feature is that five as the pattern number did not regularly make its appearance in the adolescence rites; it is seemingly missing from them on the northern margin of its distribution and again in the southern Basin. What we have to recognize is that the pattern number does not operate automatically at every possible opportunity; further, that there may be an appreciable lag before a specified number of days, things, etc., is made to conform to the standard number. Thus the Ghost dance of 1890 derived by the Walapai from the Southern Paiute, whose pattern number was five, appeared among them as a five-day ceremony although their pattern was four.

171* 881 801 [668]

Characteristic of this local area was some device to hold the adolescent girl's gaze averted when she left her seclusion. It was a visor of blue-jay feathers among the Takelma, Shasta, and Karok, an eye-shade of skin among the Northern Pomo. Elsewhere her head must be covered in some fashion; it was so prescribed by Hupa, Wiyot, Sinkyone, Coast Central Pomo, Tübatulabal. The visor appeals to me as the local analogue of the large hat or mat prescribed by Northwest Coast tribes: Ten'a, Tlingit, Tsimshian, Bella Coola, Kwakiutl, Nisqually, and Tillamook. The Nootka and Achomawi-Atsugewi headbands may also be analogues. In some instances the girl's head must be covered with a basket even as she rests: Takelma, Shasta, Yuki, Luiseño. This is, to be sure, only a specific form based on a more widespread view that the adolescent's glance was malignant and must be cast down. This notion prevailed as far south as the Colorado river (Yurok, Eastern Pomo, and Mohave in addition to those just cited), but was notably absent in the Basin and Southwest, and may not have been nearly so strongly emphasized on the Northwest Coast. It cropped up again in a far distant area, the southern Great Lakes (Winnebago, Menomini, and probably Ojibway, Ottawa, Sauk-Fox, and Kickapoo), where the menstruant might not look up or out of the lodge. The otherwise unintelligible prescription that the Klamath maiden must dance with downcast eyes—for I did not find that there was any belief that her gaze was malignant—is thus explicable as a bald imitation of neighboring types of behavior.

171* 881

[888] Handbook, 875.